THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

August 28, 1945

VOLUME LXIV - No. 18

Sanctuary
Immanuel Church
Elmhurst
Illinois

Bible reading in the public schools of our country is required in eleven States, prohibited by three, and in the remaining thirty-four is permitted although not required. These facts were determined by a recent survey conducted by the American Bible Society.

Mr. Ralph Fratzke of St. Louis, former Secretary to Mr. T. G. Eggers, Executive Secretary of the Lutheran Laymen's League, served as Secretary-Stenographer to the Three-Power Conference in Potsdam, according to a letter from him to his former employer."

A triple anniversary celebration was observed by First Trinity Congregation, Bloomfield, Nebr., on August 5. Commemorated were the golden anniversary of the congregation, the golden anniversary of its pastor and organizer, the Rev. A. Ollenburg, and the silver anniversary of its teacher, Mr. H. J. Wieting.

Among the 1,496 passengers which the *Gripsholm* recently landed at Jersey City were 615 foreign missionaries, largely from India and China, returning to the United States on furlough. Of these the largest denominational group, 86, was Lutheran. The Northern Baptist Convention was second, with 57.

The Wisconsin Synod's Poland Mission has suffered severely during the war, according to information received from abroad. All of the pastors in East Prussia and Poland were compelled to flee and are now in Germany. "The churches in Poland are all destroyed, and the congregations scattered. All work there will have to begin from scratch again."

Dr. Raymond G. Larson, professor of chemistry at Valparaiso University from 1939 to 1941, was one of the scientists who carried on research in a Government laboratory at Chicago University in connection with the development of the atomic bomb. Dr. Larson will resume his teaching at Valparaiso at the beginning of the fall semester, October 1.

The solution of a difficult problem in lighting is illustrated in our frontispiece. See the article entitled "A Problem in Illumination" elsewhere in this issue. The Rev. E. T. Lange is pastor of Immanuel Church.

Chaplain (Capt.) Daniel G. Fiehler has received the Bronze Star Medal for meritorious service. The citation makes special mention of the fact that while Chaplain Fiehler was serving as Battalion Chaplain, his regiment moved from the United Kingdom to France, and from France to combat in Belgium and Germany.

From its theological seminary in St. Louis, the Missouri Synod graduated 89 candidates for the ministry in January and 72 candidates in July, a total of 161. From the Concordia at Springfield, Ill., the numbers of graduates were 32 and 20, a total of 52, or a grand total of 213 candidates for the Lutheran ministry in the Missouri Synod in one year. A record figure!

Miss Countess Twitty, salutatorian at the McDonogh 35 Public High School, was winner of one of the scholarships offered by the Pepsi Cola Company. The award covers full tuition for four years at any college, plus $25 per month for incidentals, and an allowance for certain fees and travel. Miss Twitty is the daughter of Mr. J. Wilbur Twitty, the principal of Mount Zion Ev. Lutheran School, New Orleans.

An acute shortage of ministers has induced the Saskatchewan Conference of the United Church of Canada to double up charges and in places to ask laymen to fill vacancies. In outlying areas three women are reported serving as ordained pastors of congregations. A Winnipeg weekly also tells of two girls who are now studying for the ministry in the United Church at Regina, Sask.

Among the three Navy chaplains who lost their lives when a Japanese prison ship was torpedoed in December, 1944, was Chaplain Herbert Ray Trump, the first Lutheran Navy chaplain reported killed during the war. A graduate of the American Lutheran Church's seminary at Columbus, Ohio, '22, Chaplain Trump served congregations in Pennsylvania until 1926, when he became a Navy chaplain.

Our Synod's Radio Station KFUO is completing an application for a license to operate an FM transmitter. The application will have to be submitted to, and acted upon, by the Federal Communications Commission, Washington, D. C.

Mr. and Mrs. Henry Hahn early in August celebrated their fiftieth wedding anniversary with a service of thanksgiving in Trinity Lutheran Church, Islip, Long Island, N. Y. Among the guests were two sisters of Mrs. Hahn, Mrs. Edward Mueller of Mount Vernon, N. Y., and Mrs. Ferdinand Bock of Buffalo, N. Y., and their husbands. Mr. and Mrs. Mueller hope to celebrate their fifty-second wedding anniversary on August 20, and Mr. and Mrs. Bock their fifty-third in November. The three sisters are the daughters of the late Mr. and Mrs. Wm. Essig, who were in charge of the household of Concordia Institute when located at Hawthorne, N. Y., and who likewise were privileged to observe their golden wedding anniversary.

Mr. David C. Appelt, son of the Rev. Arthur Appelt, Wetaskiwin, Alta., Canada, has been appointed Librarian of the University of Saskatchewan at Saskatoon. Mr. Appelt is a member of Grace Church, Edmonton, which he serves in the capacity of organist and secretary. From 1942 to 1945 he was a member of the Board of Directors of the Alberta and British Columbia District and attended the late convention of Synod at Saginaw as a delegate. His training in Library Science he received at the University of Michigan. Since 1941 he was chief cataloguer at the University of Alberta, Edmonton. G. V. S.

Vacation Bible School

of Trinity Lutheran Church, Great Falls, Mont., the Rev. E. T. Leckband, pastor. Forty-five of the eighty-eight children enrolled came from unchurched homes. Five normal-trained teachers were engaged to assist in the teaching. The classes met in a conveniently located city school. Seven members of the congregation provided transportation for children living at great distances. In the pre-school and lower grades visual education methods were used, such as colored pictures, outline charts, flannelgraphs, slide and filmstrip projections, and moving pictures

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

August 28
1945

THE LUTHERAN Witness

Volume LXIV
No. 18

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

A Warning and a Promise

The final words of Jesus to His disciples are full of both warning and promise. And all these warnings and all these promises are especially important for us just now. True, they are always important, at all times, because at all times for every one of us there are dangers and opportunities. But now that the war is over, that many factories are closing down, Government orders canceled and withdrawn, soldiers, sailors, marines, and fliers returning and discharged, new dangers, new situations, new difficulties, new problems are confronting the victorious nations. Those of us who remember what happened when the First World War came to an end, those of us who recall the failures, the losses, the suicides, know that we are facing evil days. Every one of us is to give special attention to the Lord's warning to walk circumspectly, not as fools, but as wise. But not only should we be on our guard against dangers, we should be awake and prepared to take advantage of the wonderful opportunities which these evil days provide for the Christian.

When the Apostle tells us that we should redeem the time, he means to say that the market is favorable to those who know how to take advantage of it. It is for each one of us in our different places, situations, circumstances, and conditions to pray God for guidance, to observe His express words, and to rejoice in His promise: "No good thing will He withhold from them that walk uprightly," Ps. 84:11. We shall see thousands fall at our side and ten thousands at our right hand, but it shall not come nigh unto the child of God. And why not? "Because thou hast made the Lord, which is my Refuge, even the most High, thy Habitation," Ps. 91:7, 9. S.

Program for the Peace

The gratitude of our people for victory and for the restoration of peace has been given fitting expression by special services of praise and thanksgiving. The thoughts which ran through the addresses and sermons on the day of surrender or in other localities on V-J Day, are best summed up in the words of Paul in the Letter to the Romans: "Behold, therefore, the goodness and severity of God. On them which fell, severity; but toward thee, goodness — if thou continue in His goodness: otherwise thou also shalt be cut off." Editor Sommer preached on this text to a St. Louis congregation on victory holiday.

We have heard the surrender news, we have witnessed the outburst of popular rejoicings, and we have given thanks to God for having spared our land the ravages of war and given us the victory. And we have pledged ourselves to new standards of service and stewardship when victory day should come. What now?

Now, first of all a clear understanding of what are our civic and what our religious duties in the program of the peace. First of all, a cleanly division between things the Church may be legitimately called upon to do and things that are the concern of the State. We prescribed no war aims to the supreme command in Europe or in the Pacific. And we are not prescribing now, as a Church, how the peace shall be managed, either at home or abroad. For such purposes God has given man his reason, his imagination and common sense, his ability to measure the chances of success and to commit a nation successfully to a peacetime reconstruction program. We have as little right to tell our politicians and diplomats how to organize the peace as we have a right to tell our legislators when curfew should ring or what shall be legal speed on the highways. Yet we shall read plenty of counsel in the religious press and hear plenty of ringing demands in the pulpits made on Government how to treat prostrate Germany and beaten Japan. The Christian citizen as citizen will take an appropriate interest in these plans; as a Church we are not in a position at all to make demands on the State regarding its program for the peace. Simply because God has not given us anything to say by which the State shall be guided in its sphere of activities.

But the Church has a peace program, too, and a weighty one. Aside from its normal activities of missions and evangelism, of teaching and guidance, of cultivating stewardship and fellowship activities, there remain special duties incidental to the recent hostilities and to the return to peacetime conditions. On these we shall in the coming months hear from the various Synodical boards or commissions who have the duty to cultivate the sense of responsibility both among clergy and laity. In the first instance we shall hear from our Army and Navy Commission and a little later from our various educational agencies and from our youth commission. They all have something to say and will have opportunity to say it through these pages. Right here only a few brief sentences on the projects that lie nearest at hand — both financial.

The Peace Thankoffering. The return of peace accentuates this undertaking. On its success will depend, humanly speaking, the extent of our postwar expansion both in this country and abroad. The offering calls for the largest possible measure of loyal support.

The Army and Navy Collection. The continued need of this work, running into figures close to three quarters of a million, is of compelling urgency. Our next issue will set forth this cause in ample detail.

And then — THE BUDGET. Our Church has tremendous opportunities in the postwar era. Its leadership is ready to serve the churches to the uttermost. But never have they needed our loyal and generous support as they need it today. G.

Advising the Pastor

Said a parishioner to his pastor, "We do not like to hear *Catholics* denounced. You see, one of our young men has married a Catholic girl. It hurts him to hear them condemned."

Said another, "Pastor, one of our members has had the misfortune to see his daughter join the *Baptists,* and he tells me that it is very painful for him to hear you warn against their error. Surely, we can have the Word of God without condemning those who differ with us on some matters."

And another said, "Pastor, one of our important members has taken some interest in *Christian Science,* and he claims that there is a great deal of truth in what it teaches. I think he was offended by what you said about it this morning. Could we not avoid that topic entirely?"

A lady said: "It certainly is unfortunate that *gossip* was spoken of in the sermon this morning. Mrs. Twitter feels that she was meant. Such direct sermons will disturb the peace of the congregation."

A friend told the pastor: "We have a few *wealthy people* in this church, and it will not do to offend them, for we could not get along without them. I would not speak of the rich in sermons."

A visitor at the parsonage informed the pastor of the fact that there were a large number of poor *workingmen* in the congregation, and that it would therefore not do to criticize certain labor movements.

In addition to all this the pastor was advised not to mention corruption in politics, as several employees of the Government belonged to the church; he was implored not to speak on woman suffrage, so as not to offend the ladies; he was asked not to touch upon disobedient children, because one important family had much trouble with their children just then; he was cautioned not to speak severely on the pleasures of the young, so as not to estrange the youth from the Church; he was informed that there were lodge men in the congregation and that topic had best be avoided; it was slyly hinted that Mr. Bowing is the manager of a distillery, and that required some care in dealing with the subject of strong drink. Other subjects were mentioned to him which were to be taboo from the pulpit or dealt with in a very cautious manner.

That poor pastor who tries to follow such unsolicited advice may find that his congregation is gradually growing smaller and more somnolent, whereupon the self-constituted officers may consult together and come to the conclusion that someone is needed to "wake things up." S.

Radicalism in the Sunday School

On another page the Rev. A. C. Mueller, editor of our Sunday school literature, reports on his observations at a convention of Reformed churchmen who demand fundamental Christian teaching in the schools of the Church. At first hand, our contributor was able to note the reactions of church leaders who have seen the youth of Christianity fed on the poison of radical unbelief. The reading of this article should highlight the need of our congregations for a synodical organization which, like the Missouri Synod, insists on sound principles of indoctrination.

In a Presbyterian magazine, the *Christian Beacon,* we read the testimony of a Methodist who tells why he left his denomination. Mr. H. Nell Malen quotes from the Sunday school literature offered to teachers in Methodist churches. A magazine, *The Church School,* suggests the following lines of teaching the prescribed lessons:

"These two stories [of Christ's birth] of Matthew and Luke differ in almost every detail, and the authors evidently got them from different sources" (p. 925). "You will want to note Lewis' comment in the *Adult Student* that the infancy narratives in Luke reveal the hand of a poet, and that it is doubtful if he expected us to take the account as completely literal" (p. 927).

"Jesus' affirmation of His deity was a declaration of the truth of the divinity of every son and daughter of God. This glorious human encouragement that is so pronounced in Jesus is unique and magnificent. The deity of Jesus is not aloofness at all, but is warmly social and *human godliness.* . . . Do we comprehend the full splendor of the *humanity* of Jesus who declares His deity is to be shared by *us?* . . . Indeed, Jesus is always thinking about how *all* that *He is* can be brought within reach of *all of us.*"

But the *most unbelievable* of all was written by Merrimon Cunninggim in the February number, p. 124, where he is telling the teacher how to go about leading *young people* away from "preconceived ideas" that the Bible was inspired of God. He admits it "will not be an easy task" and that she "will need to use tact and sympathy in correcting these preconceived *notions.*"

Sunday school teachers are continually directed to such ultraradical works of reference as Peake's *Commentary* and the popular presentations of the Modernist perversion of Christianity offered by Shailer Mathews, Niebuhr, Fosdick, and others. Pertinent quotations will be found in a series of lectures by Dr. P. H. Buehring of the American Lutheran Church, entitled *Modernism: A Pagan Movement in the Christian Church.* Here is a quotation from Fosdick's *Modern Use of the Bible,* recommended by religious radicals as a standard work which every Sunday school teacher should study: "I do not believe in the physical return of Jesus." Again: "I do not believe in the resurrection of the flesh." Shailer Mathews mocks at the Christians' belief in heaven in such terms as these — "an eternal vacation of song and feasting in some world in the sky." Dr. Buehring's book contains many additional quotations illustrating the paganism of much that is taught Sunday school children in Methodist, Baptist, and Presbyterian churches as the doctrines of Christianity.

There is only one thing more odious than the Modernistic infiltration of the Sunday school class, and that is the preaching of Modernism to the heathen of Africa and Asia. G.

A Rich Store of Music

Again and again our reviewers call the attention of our readers to the new music selections which issue from Concordia Publishing House. These reviews are written by men experienced in this field. Their judgment and appraisal may therefore be relied upon. Moreover, those who are interested in this field of church music should not forget that Concordia Publishing House issues a catalog of more than ninety pages which lists a rich variety of music for any number of occasions. We could not begin to enumerate even the headings under which the different selections are catalogued. For all the festivals of the Church, for all the occasions which may require special music, for all manner of voices, choirs, quartets, solos, of medium difficulty and of no difficulty — there is a rich variety of selections. In this department also the rule has been followed that the gifts of those whom God has endowed with ability for composing helpful church music should "profit withal." 1 Cor. 12:7. S.

Synod and Congregation

By THEODORE GRAEBNER, St. Louis, Mo.

I

At this time our pastors and people are studying the new *Synodical Handbook* as it has been revised by a committee. Our convention at Saginaw has given the congregations time until Jan. 1, 1946, to study this handbook which is, in fact, the law by which our Synod proposes to govern itself. While it is necessary that we consider carefully the various detailed provisions by which our synodical boards and officers are being governed in their activities, it is even more important that all provisions are in harmony with that paragraph of our constitution which makes the Synod in relation to its congregations purely an advisory body. No regulations giving authority to our officers, boards, and commissions can ever be interpreted as a law limiting the freedom of our congregations in matters concerning faith and practice.

Article VII of our Synodical Constitution fixes the relation of the Synod to its members. "In relation to its members," says this article, "the Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of the Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned." Interpreting this paragraph, Dr. John H. C. Fritz some years ago contributed an article to the LUTHERAN WITNESS (1933, p. 163) in which he pointed out that, wrongly understood, the statement that "Synod is an advisory body" would reduce our Synod to utter confusion and "nullify the very purpose of a synodical organization." "Whenever, therefore," wrote Dr. Fritz, "a congregation joins the Synod and through its representative signs the Synodical Constitution, it declares that it agrees to join its sister congregations affiliated with the same Synod in carrying out the very purposes for which the synodical organization exists. *It must mean this if it means anything at all.*" He asked: "May a congregation which is a member of Synod totally disregard the synodical resolutions? May a congregation which calls upon Synod to supply it with pastors and teachers refuse to support the colleges and seminaries in which Synod trains these men for the work of the Church? May a congregation which through its representative at synodical meetings has resolved, together with representatives of other congregations, to send out missionaries withhold its support from those missionaries?" And his answer was: "Common honesty and decency and, above all, Christian charity demands that Christian congregations which have mutually agreed to do the Lord's work jointly should contribute their share to this common work, whether it be that they furnish manpower or money or whatever is needed."

These cautions are as valid today as when they were written twelve years ago.

True, a Synod acts *iure humano* only, is endowed with human authority only; it is not a divine institution. Membership in it cannot be made a matter of conscience. But there are things no congregation can do by itself at all — as the training of ministers and teachers, the publishing of books, the founding and conduct of foreign missions — or cannot do them as well as when acting in conjunction with others. And by what other means than by joining in confession with other congregations can it establish its relation to the Church in the world? By its connection with a church body or synod, acknowledged by it as confessing the true doctrine of the Gospel and rightfully administering the Sacraments (Augs. Conf., Art. VII), it finds its place in the true visible Church. To this end — the establishment of its place in Christian fellowship — the Synod is a means; if not the only, then certainly the most practical means.

Besides this establishment of fraternal relations (altar and pulpit fellowship), the Synod in a manner makes available for the benefit of all the talents and gifts of all (1 Cor. 12: 4-11; Rom. 12: 6-8; 1 Pet. 4: 10). Attend a synodical session, sit in with committees and boards of Synod, meet the officials of Synod and District, and you will know why we treasure the benefits we derive from our Missouri Synod. It is a high privilege for every congregation to co-operate in so splendid a program of church work and to enjoy the counsel and benefit by the energy and ability of those leaders the Lord has given to the Church.

II

In his article of 1933, above referred to, Dr. Fritz quotes from the presidential address delivered by Dr. Walther in 1848. Dr. Walther's theme was the freedom of the local congregation from any synodical control except that contained in the Word. "We, the synodical delegates, have no right to issue decrees, announce laws and commands, or to sit in judgment on any obligation of the local congregation, as if it had to submit unconditionally. We are not the Supreme Court of our congregations. Except in matters of the Word of God, of faith and love, our congregations have utmost freedom. No one is compelled to accept our resolutions." And again: "We can claim no power except that of the Word of God. Christ alone rules. There are, indeed, things not determined in Scriptures concerning which decisions must be made by the Church. But all such things must not be determined by some power above the congregation but by the congregation itself, its pastors and hearers, free from all compulsion, as it may be considered necessary and salutary." And once more: "What would have been the result if by joining our ranks congregations had pledged themselves to accept their orders from Synod? In this way Synod might possibly be a *well-organized machine* but would not be a *living organism.*" "Also the choice of Constitution is an inalienable element of Christian freedom. Christians, as members of the Church, are subject to no power whatsoever except to the clear Word and the living God."

We next quote from the discussion of church government in the mimeographed notes of Dr. Th. Engelder's lectures on the Doctrine of the Church: "The representative Church" [Synod, District] "possesses no overlordship over the individual congregations, 1 Pet. 5: 3; Matt. 23: 8. Since the local congregation is sovereign, invested with supreme authority ('Christ has given it supreme and final jurisdiction, Matt. 18: 17,' Smalcald Articles, 511, 24; 1 Cor. 3: 21-23; 1 Pet. 2: 9), no pope, no synod, no consistory, has jurisdiction over it by divine right. Synods, etc., have no legislative, but only advisory powers. No man, no body of men, may rule over the Christian's conscience. The Christian takes orders from God alone."

Reference to these basic principles of congregational freedom is timely when we notice in our *Statistical Yearbook* (1944) that of the Missouri Synod's 4,601 congregations there are still

839 listed as "not yet members," so-called "advisory members." Certainly an abnormal condition, which can be accounted for only by the fact that congregations still fear that they will lose some of their independence if they join a synod. Dr. Walther in 1848 referred to the "fear of hierarchical tendencies" (that is, fear of a church government that rules the congregations). There is something ingrained in American Lutheranism that resents and resists outside domination in congregational affairs. It should be stated, therefore, that ours is, strictly speaking, not a synodical, but a congregational form of government. The congregation is the last seat of authority. Synod has no more spiritual jurisdiction or power to command in business matters over member congregations than it has over advisory congregations. In those things which the Christians possess by virtue of their universal priesthood, Synod has no authority whatever. For the establishment of fellowship relations the congregation is under the power of God's Word alone. It has subscribed to the declaration of the Augsburg Confession that for the unity of the Church on Christian fellowship "it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments" (Article VII).*

There is a spiritual union transcending all organizational boundaries, which includes in a spiritual fellowship all those who profess the truth. It includes, in the case of our Synod, the 865 advisory congregations. It includes the Christians at 736 preaching stations. It includes the members of the Wisconsin Synod, Norwegian Synod, Slovak Lutheran Church, and Finnish National Church. It includes the Free Church of Europe and the Ev. Luth. Synod in Australia.

The spiritual body made up of all who have the same profession was described by Dr. Walther in *Der Lutheraner* (Vol. I, p. 99) thus: "The Lutheran Church is not the visible group of people who call themselves Lutheran, but the great changeless Church to which those who properly call themselves Lutheran pledge themselves with their teaching, and to which millions have belonged before Luther's name was mentioned in the world."

In those things which the Christians possess by virtue of their universal priesthood, Synod has no authority whatever. Synod has its confessional standards. It can declare fellowship disrupted with such groups or persons as do not act in accordance with Scripture. But the burden of proof will ever rest on the demonstration that in so doing it acts in harmony with Scripture. The congregation alone possesses the right to call pastors, and only by delegation from the congregation may synodical boards or commissions exercise that right. The congregation alone can excommunicate. Fundamentally, too, it is the congregation that recognizes an existing agreement in doctrine and inaugurates the exercise of fellowship (pulpit, altar). The congregation governs its own affairs with reference to finances, education, liturgy, local mission endeavor, charities. No synodical rules and regulations, resolutions or decisions, can be quoted as of binding force either in these activities or in those matters which have been decided by the Word of God, for the simple reason that all such resolutions and decisions must themselves be justified by Scripture.

All our congregations should acknowledge with thanks to God the blessings which have come to them through their association with an orthodox Lutheran body like the Missouri Synod, and they should jealously guard the principle which vindicates for the local congregation the place of last authority.

* In a mimeographed statement directed against our synodical Union Committee, the author, or authors (our copy has no signatures), seek to eliminate this Article VII from the consideration of fellowship relations by claiming that it speaks of the invisible Church "and nothing else." We have, however, in the Apology of the Augsburg Confession the authentic interpretation of Articles VII and VIII, *Triglotta*, pp. 226 ff., and find that while the Apology indeed defines the Church here as "a spiritual people," "the living body of Christ," it more than a dozen times refers to the wicked, the hypocrites, who outwardly hold membership in the church as referred to in Articles VII and VIII. This manner of referring both to the visible and the invisible Church in one construction is common in the Scriptures, in our hymns, and in our liturgy. Paul certainly refers to the invisible Church when he speaks of the "church of God which He hath purchased with His own blood," but in the same sentence refers to the feeding of the church by spiritual shepherds and, like the Apology, to the entrance of errorists (Acts 20:28 ff.). See also *Lutheran Hymnal*, No. 473, stanzas 1 and 4.

Conference of Sunday School Leaders

By A. C. MUELLER, Editor Sunday School Literature

A conference of Sunday school leaders, called by the National Association of Evangelicals, the Evangelical Teacher Training Association, and the Chicago Sunday School Association, was held April 30 and May 1 in Chicago, Ill. Although the discussions were many-sided, they centered in one big problem, that of vitalizing the Sunday school. We can best give an indication of the atmosphere which prevailed at this gathering by citing the first three points of a Statement of Faith issued by the N. A. E.

1. *We believe the Bible to be the inspired, the only infallible, authoritative Word of God.*

2. *We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.*

3. *We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in forgiveness of sins through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.*

A meeting attended by men imbued with positive Christian convictions such as these will differ markedly from a meeting dominated by Modernists, in which the conservative, like Pliable, must sit sneaking among them or at any rate is ill at ease and restrained from testifying to His faith. Here was no need of shuffling and compromising to avoid stepping on the toes of Christ deniers, for the latter were absent. Leaders were frank and emphatic in denouncing the Modernism nurtured by the Federal Council of Churches and in criticizing the International Council of Religious Education. The Federal Council professes to speak for American Protestantism, but it does not speak for the conservatives. The International Council of Religious Education, representing 52 denominations, is ready to become the educational arm of the Federal Council, thereby aligning itself with Modernism. Conservatives are asking, "What communion hath light with darkness? And what concord hath Christ with Belial?" 2 Cor. 6:14, 15.

The Sunday school was recognized by the conference as the most important educational agency of the Protestant churches. It is a rallying point of the church; it is the church at work. Vacation Bible schools and weekday religious instruction should not be considered substitutes for the Sunday school. Even the term Sunday school is traditional and should be retained in preference to the term "church school." We Lutherans, knowing that no agency and no combination of agencies is the equivalent of the Christian day school, are careful not to exaggerate the importance of the Sunday school, but in other Protestant bodies the Sunday school is without a doubt more important than any part-time agency. When the Sunday school came up for discussion, one leader said that we must revive the adult Bible class in order to revive the Sunday school; Bible classes have been neglected to the disparagement of the church. Another speaker said we must revive the layman's movement and family Sunday school at-

tendance. Increase the attendance of adults, and you build up the enrollment of children. Strengthen the Sunday school, and you strengthen the home. Considerable stress was laid on the family altar. Young people should be approached and should sign up for the family altar. A family altar honor roll for the church was suggested.

A number of factors were mentioned as being responsible for the decline of the Sunday school. The first was the breakdown of the lay Sunday school convention, once a powerful means of stirring up interest in Sunday school and binding teachers and Sunday school workers together in a common purpose. In recent years the Sunday school has been treated largely from the professional point of view; that is to say, specialists in religious education have been writing books on curriculum and methods and preparing the study materials, although much that is placed on the market is over the head of the average layman. The strength of the Sunday school is the layman, not the professional. Sunday school conventions will be a help to the laymen upon whose shoulders we have placed much of the responsibility for Christian education. It is likely that an Evangelical Sunday School Association will come into being and that this association will plan national Sunday school conventions.

Another factor that has led to the decline of the Sunday school in the Reformed churches is the passing of religion in the home. It is hard to get the co-operation of the home. Movies are in competition with the church. Parents are not taking their task seriously; so a heavier burden is thrown on the church. Delinquent parents must be reached at all costs. Begin with the cradle roll, one of the most important departments of the Sunday school.

Modernistic literature has also done infinite damage to the Sunday school. Those who have been tinkering with the Bible have caused myriads to drop out of the Sunday school. Nothing will make children leave sooner than modernistic literature. The children have lost their interest, because there can be no interest in literature which has tampered with the Book.

Again, the Sunday school has failed because of indifference to national responsibility. A visitor from Europe observed, "The Americans are doing great things for the children of Africa and other lands, but neglecting their own children." Protestants have not realized the responsibility of developing character through the Sunday school. Of a group of young men examined by bankers, ninety per cent were character failures. Americans have likewise been indifferent to the mission responsibility of the Church. "Through the activities of the American Sunday School Union, many years ago, the message of the Gospel was carried all over the Mississippi Valley and the Valley was transformed. We must recapture this missionary vision. A nation that cannot save its own children cannot save the world." "In re-vitalizing the Sunday school we must revive interest in evangelism, or personal soul-winning. If a movement is evangelical, it will be evangelistic; that is, souls will be won for Christ." Some very fine testimony was borne to the value of evangelism. Canvass of a community having a struggling Baptist church with forty children in Sunday school furnished a list of 581 unchurched children, many of whom were won. At a special meeting called to enlist parents, 650 fathers and mothers were present. In another locality Bibles were offered to those who had none; four hundred Bibles were distributed, and within two years a thousand souls were won for the Church, and branch Sunday schools sprang up. When a certain congregation began losing many young men, owing to the draft, the slogan was adopted: "For every one we lose, we gain two." The pledge implied in this slogan was fulfilled. The membership of the congregation actually increased. There were some remarkable conversions. A woman who had been a confirmed drunkard was brought to Christ and became an active church member. A truck driver had completed plans for a divorce. He promised to go to Sunday school, but talked about his divorce until he was at the door of the church. Through the Gospel he was won for Christ. The wife is now a most useful woman in the city, and the husband teaches a group of Junior boys. "The church needs leadership and is drifting for lack of it. As Christ chose and trained twelve men and sent them on a great mission, so we have the responsibility of training men and women for evangelism and other phases of church work." An instructor serving at a Bible institute reported that men and women who wish to engage in canvassing and personal work are given a six weeks' course to prepare them for their mission.

The Christian leaders attending this conference are determined to put at the disposal of the children they serve the kind of literature that will lead them to Christ and keep them with Christ. The Liberals, it was said, attempted to throw out the uniform lessons; when they failed in their purpose, they began to infuse Modernism into the lessons, hoping thereby to destroy the uniform system. There is a strong social emphasis in modern lessons, and a lack of emphasis on certain fundamentals. The reader will bear in mind that the Uniform Lessons are still widely used, even though the system has its defects because many of the graded lessons are so modernistic that they are not fit to be used in a Christian Sunday school. A secretary of a large Sunday school association said that at one of the sessions of the Council which he attended an essayist exclaimed, "To call Jesus God is idolatry," and suggested that all such references be deleted from the hymnbook — this statement in the presence of young people who recognize the prestige of the Council and might easily be misled by such blasphemous assertions! Four persons entered protest, one of whom wished to know why the Federal Council engages as speakers men and women who are known as thoroughgoing Liberals.

It was pointed out by one of the speakers that many churches have conservative and liberal groups. Each goes its own way, though they are far apart in doctrine. The liberal group always specializes in education, the conservatives are strong on evangelism. Let the Liberals plan the Sunday school literature, and we get liberal Sunday school quarterlies. Conservatives will have to devote themselves to education as well as to evangelism. The situation has developed to a point where evangelical Christians must take an active interest in the preparation of Sunday school lessons. Urgent requests have been received for a special evangelical committee whose task it shall be to prepare new uniform outlines. An Evangelical Sunday School Association would be a vital factor in ensuring to conservative churches the type of literature that would be acceptable to them because doctrinally sound. There can be no doubt that all possibilities will be investigated by the evangelicals. They have entered the lists in dead earnestness, convinced that their cause is just, prepared to carry on the contest with the implacable foe — Modernism.

We Lutherans can thank God that we are not thrown into the embarrassing situation which has caused so much heartache in the Reformed bodies — Fundamentalists compelled to fight for the truth of the Gospel and to launch a Sunday school movement of their own because the Sunday school lessons furnished by the Liberals are in so many instances unfit for use in a church that confesses the fundamental teachings of the Bible. Like any other Sunday school lessons, our own series will bear improvement along pedagogical lines, but pastors at any rate can be assured that when they subscribe for our lessons, they are placing into the hands of teachers and children a course that is thoroughly Christ-centered and doctrinally sound. May God bless all efforts made by conservative Protestant leaders to provide study materials calculated to nurture the blood-bought souls of children, young people, and adults, because they are thoroughly Biblical, Christ-centered, and life-directed in the true sense of the word.

Furlough in Nigeria

By S/SGT. HARVEY H. CALLIES, Gold Coast, Africa

IV

During one of the first few days of my visit I witnessed the complete breakdown of all our mission's transportation equipment. Rev. Rusch and Rev. Schweppe each have a Ford station wagon and a motorcycle. Both motorcycles were long since inoperative for lack of proper repairs, and on this particular day Rev. Rusch's car would not start either. I was making a visit with Rev. Schweppe when his car suddenly stalled near the top of a hill. For all practical purposes his car has no brakes, and the motor is so well worn that it cannot hold the car either. The only thing that could be done was done — the car was swung sharply and allowed to crash backwards into the embankment at the side of the road. If there had been no embankment, a very serious accident would undoubtedly have been the result. We rounded up a group of natives and had them push the car into a near-by chief's compound until the repairman could be called. In this way the car would

be safe until we could return to get it, because the natives consider it an honor to take care of the white man's property for him.

Here we were 25 miles from home and no transportation. We finally managed to hire some natives to ride us home on their bicycles. Rev. Schweppe, being a little heavier than the average person, had trouble with tires blowing out on his bicycle. Every time that happened he had to pay for the damages and then try to hire another cycle. Other boys were reluctant to ride him now; so he finally had to hire a cycle and ride it himself so that we could continue our journey. After many hours we came home, but with the realization that the whole Lutheran Mission of Nigeria had nothing except each person's two good feet and a bicycle or two for transportation. This condition existed for over a week, until the repairman finally found time to go after the car and put it in running order again. The fact is that new transportation is needed very badly, since these cars have outlived their usefulness. Each one has over 250,000 miles and is literally falling apart. Without adequate transportation these two men cannot do justice to more than a very small percentage of their vast field. How many of our pastors at home would be willing to serve their one or two congregations on a bicycle? Remember — we have over 60 churches out here, and only three men! One of the highlights of my visit came as a sort of surprise to me. One morning, at about 10 o'clock, Rev. Schweppe suggested that we go across the road to the central school to see what was going on there. As we entered the main classroom, a singing lesson was in progress, with the entire school body taking part. In a moment I found myself in the midst of a reception program which the school had prepared for "the American soldier." It began with the singing of several hymns, a prayer, and a Scripture reading. This was followed with recitations by several of the children, and the program ended with an address of welcome by one of the few girls in our school. The hymns were very well rendered, and I was especially surprised at the recitations. The children were very much at ease and showed a great deal of expression in presenting their parts of the program. You might have interpreted this program as I did, that it was one of the ways that the natives are trying to show us in America their appreciation for having brought the Word of God to them.

As we went from one church to another and from one gathering to another, I was always introduced as "one of our Lutherans from the United States who has made a special trip to Nigeria to see at first hand the work of our foreign missions." Usually one among the group would arise to speak a few appropriate words of welcome (through an interpreter, of course). Often they went on to mention some of the other things which are uppermost in their minds. I was rather startled to find that there were just three things which came up again and again, no matter where we went. First, they feel that they need more white workers among them. They mentioned especially that those who come should not be lazy. This thought arises from their comparison of our missionaries and those of other faiths. Many of these other missionaries live a life of leisure in one of the larger towns and only occasionally make a trip inland to see how their native pastors and teachers are handling things. On the other hand, our men and women live among their congregations and work with them continually. Secondly, the need for hospitals and dispensaries is great, and the natives look to the Church for their physical as well as their spiritual well-being. There are hospitals, but they are few and far between. It is something for us to consider in the years ahead. And thirdly, they would like us to start a printing establishment in their midst, so that more religious material can be made available to them. This is also a very worthy project to keep in mind for the future.

When they made these earnest suggestions, they were speaking to me only, but actually their desires are directed at every one of you, to the whole Lutheran Church in America. I wish that each of you could have heard those words personally, because it most certainly would have made a deep impression. It would have instilled in you the urge to go home now and do something about it. The pleadings of people hungry for the Word of God are pitiful to hear! Will we turn our backs now and let them go unanswered? WE CANNOT!

"When in Nigeria, do as the natives do" — or something like that. That holds true at mealtimes too. Each pastor has a native cook, who often serves some very surprising meals. They are so surprising, in fact, that at times even the pastor himself must ask him what it is that he is serving. More than half the time during my two weeks' visit I had no idea of what I was eating, but each and every meal was good. The cooks don't get along too well with American dishes, though. For example, one evening before supper "Ma" Rusch asked the cook to prepare them some popcorn. After he had popped the corn, he came in with a puzzled look on his face. He wanted to know just how to serve this "vegetable" for supper. More often, though, the cook just uses his own judgment in preparing some American dish, and when it gets to the table, you probably don't recognize it as your favorite. So you see, never a dull moment.

Furlough days always seem to pass very quickly; so almost before I realized it, the day had come for me to return to Accra. As I boarded the lorry on February 5 for my return trip, I could not but think of the comparison which is made in almost every mission sermon: "The field is truly white unto the harvest." Yes, it is so very white, but where — oh, where? — are the workers to gather the fruits? It is our clear duty to plan now, down to the last detail, so that the very moment in which the present wartime conditions permit, we shall be ready to send out the Lord's army of workers to gather in this precious harvest of souls. If we fail even for one day, it will be our fault alone, and we shall have to answer for it ourselves, for the British government certainly places no restrictions in our path that cannot very easily be surmounted. The cry of these people grows ever louder.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name.

For Christ and Humanity

Our Church in Service to a World Stricken by War

A Chaplain's Impressions of Our Program for German Rehabilitation

DR. L. MEYER
St. Louis 18, Mo.

DEAR DR. MEYER:

I am amazed at the splendid manner in which our Synod is approaching the tremendous problems of postwar spiritual rehabilitation in Europe. I am indeed proud to read that a committee has already been chosen and will make the trip to Europe as soon as conditions will permit. Since we in the Army are considerably "fenced in" by regulations of all kinds and do not know to what extent we can offer aid to Lutherans here, it seems doubly necessary that a delegation of civilian pastors, fresh from the conference rooms at headquarters, come with the proper authority to make decisions and to give the proper advice. It is impossible for us to converse with civilian pastors because of the non-fraternization regulation. There are prospects that this rule will be relaxed to some extent. I have at times, in fact, received special permission to speak to various civilian Lutheran or "evangelische" pastors.

Christian Literature. By all means we ought to send good Lutheran books over here. Many of the pastors have been under more or less liberal influences, have had some trying experiences as a result of the Nazi regime, are on the fence now, and need a bit of a shove in the right direction. Two pastors told me this. I found no Concordia printed volumes in any studies. It seems that some of our good material in their libraries would develop a respect for our theological thinking and orthodox stand among pastors and might aid in establishing recognition in their midst if not some sort of bond between us. The orthodox pastors I've met became excited when I told them I belonged to the Missouri Synod and expressed a desire in some cases to affiliate in some way. I've often wished as I sat in studies over in Alsace and in a few here that our influence could have been greater in the past. I am convinced that the "book campaign" is a splendid idea. But all we send *must* be orthodox. Your plans for sending the books you mentioned are excellent. While I've been to Heidelberg and Erlangen, I was not permitted to do any conversing and did not become acquainted with faculty members. Erlangen, I was told by an orthodox pastor, is considered the most orthodox faculty at the present time. Naturally, we ought not to forget the University of Strassburg.

I feel certain that many Lutheran pastors are eager and anxious to have us help them and that the conservative ones want our orthodoxy infused into their ranks. May God help and guide us and bring our feeble efforts lasting blessings.

As to *Popular Literature,* I wonder if that could not be worked out much better by the committee after it arrives in Germany. There is no mail service for civilians nor civilian travel. Printing presses are operating when permitted to do so. They did before the war came close and we arrived. Many theological books have been printed in Erlangen, for instance, and the city was not damaged by the war. I feel certain that it would be possible to have books printed there. The name of the publishing house in Erlangen is Martin Luther-Verlag, Erlangen.

Radio Possibilities

I get all excited when I think of the possibilities of a Lutheran broadcast in Europe and the blessings that would result therefrom. A religious program such as you visualize would do more for Europe in my humble estimation than all the bickerings of the diplomats. For what Europe needs more than anything else is some pure Gospel. If we could send out programs in the native tongues over here — well, it sounds too much like a dream. At present the military authorities are running the radio stations in Germany. I am very much interested in the radio angle and would do all it is humanly possible to do to help out.

I know very little at present about the condition of fatherless and motherless *children.* I have had frequent requests from individuals who desire to adopt some German children. I'm helping a nurse at present who is trying to adopt a German baby. Orphans are at present being cared for by relatives or friends.

Meeting Mrs. Niemoeller

With the special permission of the Military Government I spent an hour with Mrs. Martin Niemoeller two weeks ago. She expected to be reunited with her husband at Geneva shortly. Dorothy Thompson had interviewed her the day before and had told her that Pastor Niemoeller had been informed that he would soon make the journey to England and the United States with his family for a tour. Naturally, every kind of church would be clamoring to have him speak for publicity reasons. Eden Seminary was conferring the doctor title. Mrs. Niemoeller had a long and gruesome story to tell. I was interested in the pastor's orthodoxy. He belonged to the *Bekennende Kirche* in Germany, and the pastors of this group were those who were persecuted by the Nazis. The liberal element played along with the regime pretty much, but are now trying to capitalize on Niemoeller's incarceration and are attempting to gain control of the Church. Niemoeller accepts the Bible as God's Word, Mrs. Niemoeller said, although he was "nuechtern," or sober, as she put it. She thinks her husband ought to come back to Germany now as soon as possible because of the attempts on the part of the liberal groups to gain control. I told her that I belonged to the conservative branch of the Lutheran Church in America, that we were very much concerned that the Lutheran Church in Germany remain Lutheran and to that end were sending a delegation of theologians. She heartily agreed that this action on our part was a splendid gesture and expressed the hope that something would come of it. Mrs. Niemoeller had never heard of the Saxon Free Church nor of the Berlin-Zehlendorf Seminary, even though Dahlem is close to Zehlendorf. I gave her your name and address and asked her to get in touch with you. Perhaps we can do him some good.

As one tries to visualize the work that needs to be done here and the blessed results, it seems stupendous. As you say, the Lord will find a way if we but show vision, faith, and courage.

God grant you a safe journey.

CH. L. J. MEHL
27th Evac. Hosp.
APO 758 — c/o P. M.
New York, N. Y.

Darmstadt, Germany, June 28

Outside Berchtesgaden, Bavaria
Lutheran Communion service, conducted by Chaplain Wm. J. Reiss

Where Europe's Air Lanes Cross

As a member of the U. S. A. A. F. Air Transport Command's European Division, which is commanded by Brig. Gen. Earl S. Hoag, Capt. Theodore G. Schoech is now assigned as base chaplain at the huge

Chaplain Theo. G. Schoech and repatriated French prisoner

Orly airfield on the outskirts of Paris. His station is the largest airport on the 14,500 miles of ATC routes interlacing most of the capitals and principal cities of Europe.

The formal religious services which Chaplain Schoech conducts twice a week in the base theater, aided by a newly acquired small organ, are only one part of his job. His unique position as official spiritual counselor and personal friend of all personnel on the airfield — officers, enlisted men, and WAC's alike — keeps him on call of duty almost literally 24 hours a day. A major problem of the Paris post is that of advising men seeking permission to marry French girls. Generally speaking, Chaplain Schoech discourages such marriages in the abnormal atmosphere of military service in a foreign land.

In addition to ministering to personnel stationed at Orly, Chaplain Schoech frequently serves those passing through the busy airport as passengers aboard ATC planes. He makes a special effort to cheer wounded American soldiers awaiting evacuation to the U. S. aboard the big C-54 litter ships, which have been flying casualties home from bases of ATC's European Division at the rate of 6,000 a month.

Chaplain Schoech was also on hand recently to give a word of guidance to 700 repatriated French prisoners of war flown from Germany to ATC's Paris terminal. He greeted them in company with Gen. de Gaulle and other high-ranking French and U. S. officials.

Release, H'q'rs E. D.
Air Transport Command
USAAF

Service Center Now in Paris

"Last Sunday our Service Center in Paris began its full program for our service men and women stationed here, though it had been opened two weeks previous. A big 9½ ft. U. S. flag, flying in the breeze over our entrance, greeted the service people as they turned into our street. About 50 were present for the morning service. 16 were present for Vespers, which was followed a little later by a fellowship meeting, where also 16 sang songs, drank tea, and enjoyed a social evening. This will be the regular Sun-

day program from now on. All services will be Holy Communion services. The offerings, which are quite heavy, are designated for rehabilitation work in our churches over here. Quite a little money had to be spent to redecorate the chancel and chancel wall of this chapel. This had deteriorated badly, as the building has not had any heat for the last five years. Now, in the words of the service people, "everything looks nice and inviting to worship." It is hoped that French services will be provided in the near future for our little congregation here. Notices advertising this Center have been posted on practically all the bulletin boards of our local army billetings and Red Cross clubs. They are being read and the invitation accepted by our service people. Our greatest advertisers are the service men and women themselves, and they are encouraged to invite and bring others as much as they possibly can. It is a joy and pleasure to listen to the singing on Sundays, specially the singing of the Holy Communion service; most of the latter is done from memory.

The hope is that not only will this Center serve our own American people, but it will also act as a rallying point for our French fellow Lutherans who are badly scattered today.

Paris, July 16 H. DIERKS

Lutheran Sunday School, Fort Clayton, Canal Zone (Panama)

In Lack of the Word

(EDITORIAL NOTE: The following letters were addressed to the Army and Navy Commission by one of our African Christians, now serving in Egypt with the United Nations Forces. The letters were written in English and are here reproduced without change.)

Wishes to Be Remembered

DEAR SIR:

Your kind present arrived safely. With pleasure and thanks. I take my reading thorough over and over again, and it gave me many interests, life, and comfort my ways. Which also show me the way to salvation. Please send me more "An order of Service" which will guide me to the way of salvation. I am one of the members in the Lutheran Church. Since the year 1942. I left my home, and I am in lack of the Word which I had learned in my Christian home so I wishes you to remember me as one of your men. I am hungry and need of the LUTHERAN WITNESS day and night. I hope you will send all the facts and LUTHERAN WITNESS to me.

Thanks for your immediate response.

While I remain, yours ever cordially,

April 12, 1945 J. U. IDIONG

Robbed by the Egyptians

SIRS:

With the deepest regret I lay this my complaint before you, explaining my sorrows and happenings to you. It was on the month of June 17th, while joining tram in Cairo to get my needs from a certain shop the Egyptians robbed me and took away my Prayer Book from my pocket thinking that it was a purse of money. I made no notice that I was robbed. When I dropped from the tram, I looked to my pocket and found it not. Since then, I lose my nerves and could not do anything than thinking of my Prayer Book.

Please favor me, though I am not right to ask for a thing twice, but through that great love, I hope you will send me a copy to set my heart and mind at leisure. Since I lose my guide my key and my light. My heart is hardly set arest and wondering like a sheep without a shepherd. I am confident that you shall listen to my request.

May God be with you. May you be peacefully received by the Grace of our Lord, and may every happiness and success attend you.

Yours faithfully,

June 23, 1945 J. U. IDIONG

Valparaiso's European Scholarships

Valparaiso University, like the Missouri Synod, cannot but think internationally. It cannot but be concerned with the welfare of its fellow Christians the world over. A vital problem in the reconstruction of Europe is providing for the proper education of its young men and women. Valparaiso is contributing in a very decisive way to this effort by establishing twenty-five scholarships which will enable twenty-five European students to work toward their university degrees on a campus which is both American and Christian. Full tuition, board, and room at Valparaiso will be provided by each scholarship, and, in setting up these grants, the university Board of Trustees announced that traveling expenses will also be supplied, if necessary, by various interested individuals.

The machinery is already in order for carrying out the plan. Contact with prospective students will be made by members of the synodical committee which is starting out for Europe in the near future. A campus committee to supervise the awarding of the scholarships has been appointed by President O. P. Kretzmann, who selected Professors E. G. Schwiebert, C. F. Lindberg, and Theo. Hoelty-Nickel, all of whom have had experience in European schools.

In offering these scholarships, Valparaiso is accepting and acting upon its responsibility in the field of education. It is going beyond national boundaries in order to aid our fellow Christians in Europe and, as soon as possible, also in Asia.

Convention of the Joint Synod of Wisconsin

The 28th convention of the Joint Synod of Wisconsin was held Aug. 1—6 in the historic city of New Ulm, Minn., originally settled by Freethinkers and intended to be and remain a churchless city. The 200 delegates were quartered in Dr. M. Luther College, normal school of the Synod. In his opening address President John Brenner deplored present trends as union without doctrinal unity, co-operation in externals with other Lutheran bodies, participation in the Boy Scout program, dependence on a "united front," etc.

Prof. J. Meyer read an essay on "Unionism." Using Dr. M. Luther's conduct at Marburg and Dr. Walther's conduct during the intersynodical discussions as a historical background, he showed what unionism is, and using the Prussian Union as a background, he showed what the roots and fruits of unionism are. He labeled selective fellowship, Scoutism, co-ordination and co-operation in externals as back doors to unionism and urged the delegates to fortify themselves against unionism, not by "doubtful disputations," nor by resolutions, but by humble repentance, prayer, and a diligent use of the means of grace.

Christian education, also on the secondary level, received due consideration. Nineteen mission schools are being subsidized, and 11 more are in prospect. Four communities requested help in establishing Lutheran high schools. A committee will establish the policies by which the synod will be governed in establishing such schools. Three new professorships were created, and all synodical educational institutions will be strengthened and enlarged to furnish the necessary manpower for postwar work.

A committee will study foreign mission opportunities.

A pamphlet setting forth the attitude of the Synod towards Scoutism was requested, and the various organizations growing out of this war will come under the scrutiny of the college of presidents.

Misgivings concerning the Doctrinal Affirmation were expressed, and transmission by personal conference of such misgivings to an agency designated by the Missouri Synod will be requested.

Plans are under way to celebrate the centennial of the Synod in May, 1950.

Missions in the 10 districts and among the Apaches of Arizona were reported to be flourishing. Nothing could be reported on the Poland mission. The Spiritual Welfare Commission is now expanding its service to the hospitalized in the service. A request that official endorsement be available to those who seek a chaplaincy was denied.

A new Sunday school course in book form is ready for the printer.

During 1945 a special offering will be gathered for expansion of missions and institutions, church extension, etc. The goal has been set at one million dollars.

Courtland, Minn. E. J. A. MARXHAUSEN

A Problem in Illumination

(EDITORIAL NOTE: The frontispiece in this issue is of particular interest to congregations planning reconstruction or redecorating of their house of worship or planning a new church. The author of the brief descriptive article below is a member of Immanuel Church and is manager of the Chicago Lighting Institute.)

Shadowless and uniform illumination from concealed sources bathes the altar at Immanuel Lutheran Church, Elmhurst, Ill.

Near the ceiling and behind the apex of the arch is a light box, in which are located two 150-watt incandescent reflector lamps behind prismatic control lenses, which direct the light down on the altar.

Fluorescent lamps are used to provide general illumination in the chancel area to offset the shadows on the statue of Christ caused by the downward lighting and to enliven the beauty of the woodwork and its architectural design.

On each side of the altar, behind the arch supports, are located three reflectors, which are mounted vertically one above the other. Each reflector is four feet long and contains two 40-watt lamps. Lamp wattage for both sides is 480.

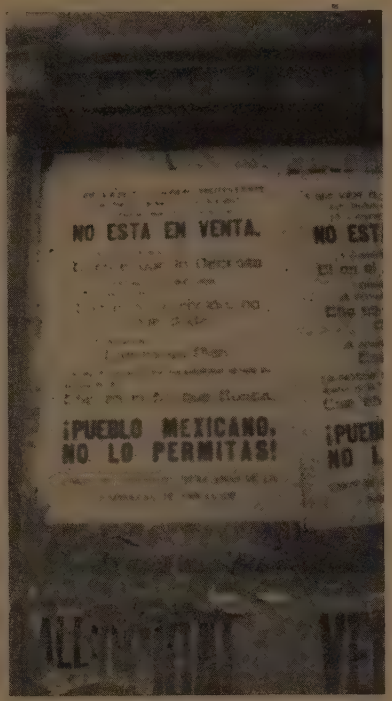
The Lord's Supper plaque is illuminated with four 40-watt tubular incandescent lamps, located near the top, and hidden from view by a valence.

"On earth peace, good will toward men" is radiated by this brilliantly illuminated altar. CARL W. ZERSEN

OF COURSE, people go on vacations. Of course, a chance to get out of the hot and crowded city is not to be despised. Naturally then city churches will suffer in attendance. But if Christians took their religious duties seriously, there would be a corresponding gain in attendance at the services in suburban and country churches. There is no evidence for such an evening out of the score. Summertime religion for ever so many people means exactly no religion at all. That condition throws doubt on the validity and reality of the religion professed by such people during the rest of the year. If Jesus Christ really is our One and All, our Best Friend, our Lord and Master, our precious Savior, we simply cannot forget and neglect Him for even a short period of time. He has gripped us. He has made us His own. He means so tremendously much to us that whether the weather be hot or cold, whether we be busy at our regular tasks or away on a needed vacation, we still must worship and serve Him. B. V. SCHENK

Making a National Issue of Protestantism in Mexico

(EDITORIAL NOTE. — The photograph of anti-Protestant poster — 13×18 inches — has been sent to us by one of our missionaries in Mexico City, the Rev. C. A. Lazos. The following translation has been prepared by the Rev. A. Melendez.)



Anti-Protestant Poster, Mexico City, Mexico

TRANSLATION:

WHY HAS THE PROTESTANT MISSIONARY COME
with so many dollars in his pocket?

To buy our conscience?
IT IS NOT FOR SALE.

To convert us?
He is the one that needs it.

Then, why has he come?
To pervert us?
That, no doubt, is his intention.

To create disunity among us?
That is his plan.

To destroy our nationality
by rooting out our faith?
That is the purpose he seeks.

MEXICAN PEOPLE,
DO NOT STAND FOR IT!

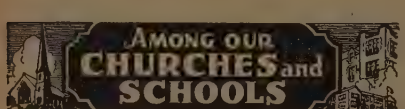
Union of Mexican Catholics
of the Church of "San Cosme"

Army and Navy Collection
September 23

From a Pocket Notebook

For five months of 1945 the North Wisconsin District reported a gain of more than $13,000 over the first five months of 1943. This District is now operating with a budget of $150,000, testifying to admirable co-operation of congregations, pastors, and officials. . . . In Sheridan, Wyo., Emmanuel Church received into fellowship new members bearing such names as Davidson, Gibbons, Howarth, and Reed, reports Pastor E. J. Bernthal. Another indication how completely our mission work is transcending national lines. . . . For family worship with children of school age, nothing better than the meditations and questions submitted by Rev. T. E. Hoelter in *The Christian Parent.* This magazine may be ordered from The Christian Education Company, 145 W. 26th Avenue, Eugene, Oreg., for $1.50 per year. . . . In St. Paul, Minn., a committee headed by Dr. Martin Graebner of Concordia College made its report on conditions in the public schools. The committee had been made up of leading educators of the St. Paul area. . . . Dr. Behnken, at the Eastern District Convention, stressed the need of Bible classes well supported by attendance. He suggested that the Doctrinal Affirmation be studied point by point. . . . Very notable judgment in an editorial of *The Christian Century* (June 20): "If the civilization which has so often flouted the term 'Christian' has received its death wounds, there lies before the church a period of such hardship and change as even its boldest prophets have not yet envisaged." . . . At Akron, Ohio, Concordia Congregation, with 740 communicants, has a Bible Class of 150 conducted by the pastors, the Revs. Yount and Mennen. . . . Carver County, Minn., the Saginaw country, and now Eden Valley, N. Y. — there may be farm life more abundant and progressive elsewhere in our Lutheran settlements, but if so, the reports have not reached us; and we wonder whether even Saginaw and Carver County provide the home comforts, with nothing missing to make housework pleasant, the goldfish in lily ponds, the old-fashioned and formal gardens that mark the farm homes of Eden Valley, N. Y. . . . Our Springfield Concordia has again issued a beautiful yearbook called *The Candidate.* It tells an attractive story of a varied college and seminary life. . . . Mr. W. Aurin, Tennessean, has attended synodical meetings of our Synod for fifty-one years. He was attending the Western District Convention last month with a special ax to grind — a church at Alcoa, in the American Aluminum Company empire. We hope he got it. . . . Dr. W. G. Polack reports splendid attendance at the chapel which he has organized at Clear Lake, Ray, Ind., where he spends his summers. He writes: "In spite of gas rationing our attendance last Sunday was 325, which meant that 117 people sat outside under the trees." . . . More unusual records. They get up Sunday mornings 4 o'clock to milk the cows in order to drive into town to attend Rev. Zimmermann's Bible class at Effingham, Ill. . . . At Lynch, N. Dak., where the Rev. A. Schmidtke is pastor, the parish numbering 75 raised $2,650 for PTO and $850 at a mission festival. And about $4,000 for a parsonage. (Jotting made at Fargo last week in July.) . . . P. R. takes a liturgics group into the city of X. on a week day

to study church architecture. Every church was open except the Missouri Synod churches.... Mrs. H. Dierks, whose husband is pastor at the Lutheran Center in London, continues her training of groups in musical therapy at Kansas City. Her work in veterans' hospitals and as speaker before musicians' clubs has received fine publicity in the Kansas City dailies.... Another Fargo jotting: North Dakota congregations are raising salaries in a manner proportionate to the fine crops of the past two years. Hiking pastor's salary $700 a year does not cause commotion.... All the big advertisers in the July 23 issue of the *Big Rapids* (Mich.) *Pioneer* contained a line of congratulation for St. Peter's Church, celebrating its 75th anniversary. The Rev. F. W. Wiese is pastor.... And the *Riesel* (Tex.) *Rustler* of July 13 gave Trinity Church and Pastor Heckmann, President of the District, front-page notice and two solid pages of publicity for our Synod in connection with the District convention.... The ostrich-head-in-the-sand policy of Christian Science regarding the reality of death was illustrated by the *Christian Science Monitor* when it was the only paper in the nation which carried no notice of Pres. Roosevelt's death. It carried a biography of F. D. R. with the headline: "Now he belongs to history." ... *Sermon Nuggets* is the title given by the Rev. Jno. F. Schulz to the mimeographed sermon reprints which he sends to shut-ins and members abroad of Zion Church in Oklahoma City. ... We noted during a week-end in the Twin Cities the fine growth of the shade trees on the Concordia College campus, more than thirty varieties. Also stately buildings. But no adequate gym. G.



The Annual Mission Conference

In answer to the call of our Synod's Board for Home Missions in North America, representatives of twenty-nine out of thirty-one Districts met at Holy Cross Hall, St. Louis, Mo., for the annual Mission Conference. Of Synod's Board five members were present: Pastors H. E. Olsen, E. H. Buchheimer, H. A. Mayer, Mr. Fred Korneffel, and Dr. F. C. Streufert. The St. Louis Seminary was represented by Drs. L. Fuerbringer and Theo. Graebner; the Springfield Seminary by Dr. R. C. Neitzel.

The sessions were opened with a devotional service in which the Rev. Harry Olsen of Detroit, chairman of the Board, addressed the conference on the basis of Acts 1:8.

Pastor William Drews of Buffalo, N. Y., the elected chairman of the conference, ably guided the stimulating program which the Board had prepared. The essays presented and the discussion they evoked impressed everyone with the wide scope of the work, the intricate problems which call for a solution, the many obstacles and great difficulties that must be surmounted in the mission fields of our own North America, but also with the courage, vision, and resourcefulness with which the officials charged with the handling of our Church's missionary program address themselves to their task.

A survey of the whole situation as it confronts the Church was given by Pastor E. T. Bernthal of Detroit in his paper, "Systematic Development of Missions in Urban and Rural Centers." He urged the immediate survey and canvass of every promising locality and the quick analyzing of the results of such a canvass with a view to starting new missions. When he stressed the fact that our largest and most promising field for mission work lies within the communities now being served by our self-supporting churches and showed from statistical tables the great need for a more energetic program of mission expansion in our established congregations, he stirred thoughts that never left the conference and insisted on making themselves heard again and again. It was the consensus of opinion that the District boards should concern themselves not only with the affairs of the congregations and stations subsidized by them and with the localities as yet untouched by our Church, but also with the mission programs of all congregations of their District.

Prof. A. C. Repp of Concordia Seminary, St. Louis, formerly executive secretary of the Board for Parish Education, spoke on "Summer Schools and Vacation Bible Schools," showing that such schools lend themselves most effectively to further the mission program of any congregation.

Under the heading "The Mission Board Meets" Pastor H. A. Mayer led a discussion which elicited an exchange of ideas in regard to the methods used by various District boards in conducting their business. The Rev. Theo. Schroeder reported on the success of the Field Work Program for students of the St. Louis Seminary, of which program he is the supervisor. A paper on the question: "How can the Home Mission Board Be of Greatest Service to the District Boards?" by Pastor H. Bartels advocated closer co-ordination of our missionary efforts throughout Synod.

Dr. L. Meyer reported at length on the work of Synod's Emergency Planning Council, especially among the people in the areas around our national war industries and among the prisoners of war. He also favored the conference with a résumé of his recent trip to Europe and a graphic description of the spiritual needs of that war-torn continent.

"Training the Mission Station Toward Self-Support" was the topic presented by Pastor John E. Herrmann, mission secretary of the Kansas District. Mr. Fred Korneffel of Detroit gave some very useful suggestions for "A Well-planned Building Program for Mission Congregations."

In an evening session on Tuesday, Pastor V. A. Mack spoke on "The Trailer Mission Evaluated, Improved, Developed, and Extended," and Mr. Paul Kiehl, of the Department of Missionary Education and Publicity, on "Visual Aids in a Mission Program."

All in all, they were two days calling to renewed, more energetic, and more systematic activity in the urgent spiritual and eternal interest of the more than 15,000,000 homes in America that are living without Christ. And the great word which kept sounding in our ears and heart all the way home was a little word emphasized by one of the essayists, the word "NOW."

Lincoln, Ill. ARTHUR E. NEITZEL

Texas District Convention

The thirty-seventh convention of the Texas District was held June 17—20 at Trinity Church, Riesel, Tex. (President E. A. Heckmann, pastor). Vice-President Brunn of the Missouri Synod preached in the opening service.

Dr. H. Studtmann of Concordia College, Austin, presented an essay, entitled "Authority in the Church, with Special Reference to the Call."

The following officers were re-elected for a term of three years: The Rev. E. A. Heckmann, President; the Rev. O. R. Harms, First Vice-President; the Rev. J. A. Birnbaum, Second Vice-President; the Rev. P. Eifert, Secretary. The Rev. R. Wiederaenders was elected to the newly created office of stewardship secretary; Mr. W. R. Kramer, to the newly combined office of Treasurer and Financial Secretary; the Revs. W. Stratman, A. F. Michalk, Victor Behnken, Teacher Schoessow, and Messrs. E. A. Kramer, Geo. Anderson, B. Woltmann were elected to form the District Board of Missions.

Redeemer of Lubbock, Grace of Brownwood, Grace of Burkburnett, Memorial of Katy, Trinity of Corpus Christi, Zion of Anderson, Zion of Fort Worth, Trinity of Beeville, were received into membership.

In the interest of greater efficiency the convention decided to erect an administration building for the work of the District on the campus of Concordia College, Austin, at a cost of approximately $20,000.

In order to conform to the financial system of other Districts of the Missouri Synod and with the view that the congregations of the Texas District might take advantage of the greater appeal of world missions, the convention decided to designate its mission festival collection for World Missions,

instead of for Texas Missions only. According to the new arrangement 80 per cent will remain in the District for work at home, and 20 per cent will be placed at the disposal of Synod for the work at large.

The Rev. Oliver Harms, Houston, chairman of the Peace Thankoffering and Memorial Fund Committee, reported that the District had exceeded its goal by over $15,000.

The salaries of the pastors and teachers of subsidized congregations were raised by adopting a new scale. Self-supporting congregations were encouraged to achieve the same level. Missionaries, as they enter their field of work, are to receive a grant of $300 for the purchase of a car.

The convention also recommended that all congregations take out liability and auto insurance for their workers as a protective measure for worker and congregation.

Christian education was strongly emphasized. The convention resolved to use every known method of education to instruct both young and old.

Dallas, Tex. ELMER KLENK

Lutheran Charities of Chicago

is an organization made up of twenty-two member agencies: for child care (9), homes for the aged (5), hospices (4), hospitals (3), service agencies (2), summer camps (2), conducted under the auspices of six Lutheran bodies: The American Lutheran Church, the Danish Ev. Lutheran Church, the Ev. Lutheran Augustana Synod, the Ev. Lutheran Synod of Missouri, Ohio, and Other States, the United Lutheran Church in America, and the Norwegian Lutheran Church in America. Its purpose is "1) to present a common front in dealing with public and private agencies, such as the Community Fund, the Council of Social Agencies, the Chamber of Commerce, the City, County, and State Welfare Departments; 2) to co-ordinate the services and programs of our various agencies and institutions to prevent overlapping of effort and duplication of services; 3) to provide common services at a saving of time and expense of our member agencies; 4) to make available and accessible to all Lutherans, pastors and parishioners, the services and resources of both Lutheran and community welfare agencies and institutions by operating a central information and referral office." It is officially "recognized on the same basis as the Catholic Charities and the Jewish Charities by the Community Fund, the Council of Social Agencies, and the Chamber of Commerce, as well as by the city, county, and state welfare departments. Thus it is the *point of impact* where Lutheran influence may be exerted upon the welfare planning and program in the city of Chicago and the State of Illinois, and *the point of contact* where Lutheran opinion will be consulted in welfare matters." So far the Lutheran Charities of Chicago have proved a splendid success in every respect. The administration is in the hands of a board of directors of twenty-one members, elected by the corporation and representative of all agencies and synodical groups. The Executive secretary is the Rev. Edgar F. Witte. K. K.

Letters from Readers

THE CHURCH AND POLITICS

EDITORS, LUTHERAN WITNESS:

Your editorial in the May 8 issue entitled "The San Francisco Conference and the Churches" deserves the highest possible praise. After reading it I could not help saying, "God bless the writer of that editorial." If there is one blind alley that we should all pray to Almighty God to keep the leaders of our Church away from, it is the alley of politics in the Church. Once ministers and the Church start meddling with political issues, it is not long until they are devoting more time to thinking and discussing materialism than they are to the Holy Word and Jesus Christ. Furthermore, if the Church and its leaders meddle in State affairs, they provide the State an excuse to meddle in church affairs. A man who doesn't believe in Bretton Woods should be as welcome in the Church of Christ as one who does. A man who believes in peacetime conscription is needed in the Church of Christ as much as the man who is against it. If we really had Christian statesmen, the Church Federation wouldn't need to worry about political policies. You can't make Christian statesmen by lobbying. All for Christ and Christ for all!

LT. E. E. DAWALD

HE WANTS A DEPARTMENT OF PUBLIC RELATIONS

I am just an ordinary lay member of the Missouri Synod and have in the last twenty-five years often bemoaned the lack of co-operation between Synod and its lay membership. My latest gripe is the Public Relations question. Ever since the stories of heroism have started coming back from the front, on land or sea, I, who am an ardent listener to the radio, have failed completely to hear of any heroic story being built around a Lutheran chaplain or what the Lutheran Church has done. But — the padres and Jesuits and the balance of the sects and interdenominational hordes are going full blast. Just at this minute I turned off a padre who gave the last rites on deck of a ship in the midst of a battle something like this: "Well, now you prayed to St. Joe, and if you die, you'll surely go to heaven. What do you care?" I just can't express my disgust in proper language. But what I'm driving at is, Where is our Missouri Synod Lutheran Publicity Department? Are none of our men out there doing deeds of heroism, praying with our boys in their danger? Then *why* are only the padres' stories run on the radio? We all are proud to be Missouri Lutherans, but what are the others, the padres, Jesuits, Baptists, Methodists, doing while we are asleep at the post? Every chance they get, they are dramatized from coast to coast. Sure, we have chaplains and G.I.'s and captains and lieutenants who are Lutherans and who die for their country and do heroic deeds, yes, some even receive the C.M.H., but who on this earth tries to get our Lutheran boys some publicity? When our pastors stand up for their rights in their communities, they *must* have the co-operation of Synod's Publicity and Public Relations Department, a full 100 per cent.

Yours for more publicity for *our* Church and *our* heroes on the radio, in the papers, and everywhere, RICHARD E. ANTON
Watchmaker and Jeweler
Hialeah, Fla.

INSTEAD OF A "LUTHERAN REPLY"

Let's have a *Lutheran Statement* instead of a *Lutheran Reply*. It seems to me that all of the anniversaries in Lutheranism are always given publicity by others than the Lutheran Church, and generally it is publicity requiring a Lutheran reply. May I suggest that the proper synodical committee or the A.L.P.B. prepare and make available to the press associations and to our congregations statements for all such occasions, *e.g.*, the Reformation anniversary, etc. If such well-prepared statements were published in the papers and perhaps periodicals, there would be no need for a Lutheran reply.

Atlanta, Ga. H. F. SCHWEKENDIEK

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Albert J. Boehm (d. July 28, 1945), son of Albert J. Boehm and Mary Boehm, nee Miller, was born in Racine, Wis., on April 9, 1866. He spent his youth in Fort Dodge, Iowa, where he attended St. Paul's School. He was confirmed by Pastor J. L. Craemer, the first President of the Iowa District. Outstanding among his recollections was the first convention of the Iowa District and a meeting with Dr. Walther in 1879. In the following year he set out to prepare for the holy ministry in Springfield, but by reason of his youth he transferred to Concordia College, Fort Wayne. He was graduated from Concordia Seminary, St. Louis, in 1890. His first charge was Dillon, Iowa, and a number of mission stations in Marshall and Tama Counties. In 1892 he accepted the call to State Center. Here he served for nineteen years, teaching school throughout these years. Here he married Miss Mary Schmidt. In 1911 he accepted the call to Ogden, Iowa, and St. John's Church near Ogden. After a pastorate of twenty-six years, he retired in 1937 on account of impaired health and made his home in Des Moines, Iowa. He served his Church as Visitor of the Des Moines Circuit and for many years as a director of the Iowa Home-Finding Society. He departed this life in the Boone Hospital, Boone, Iowa. Surviving him are his invalid wife, three sons, and one daughter. Funeral services

were held in Zion Church, Ogden. Pastor E. H. Widmann delivered the sermon, and Pastor Geo. A. W. Vogel had charge of the committal service. President Ad. Schwidder spoke in the name of Iowa District West, and Rev. H. Perlich brought words of condolence from St. John's, State Center. Pastor Boehm was an eloquent preacher, an able organizer and steward, a talented musician, a Christian gentleman, a servant of God, devout and humble.

GEO. A. W. VOGEL

The Rev. Paul Otto Kleinhans (d. Aug. 2, 1945) was born on June 23, 1872, at Town Herman, Sheboygan County, Wis. His parents were Pastor August and Frieda (Schulte) Kleinhans. From 1884 to 1894 he prepared for the ministry at the Milwaukee and St. Louis Concordias. He was first called to Washburn, Wis., but also served mission congregations at Hurley, Bayfield, Brule, Iron River, Wakefield, Marinisco, High Bridge, Marengo, Wis., and Ironwood and Bessemer in Upper Michigan.

On Nov. 15, 1894, he was married to Amanda Henke. This union was blessed with four children.

In 1897 he was called to Deer Park, Wis. From there he also served Clear Lake, Turtle Lake, Almena, Silver Creek, Moon Lake, Forest, Glenwood, Woodville, Hudson, New Richmond, and Star Prairie. At Deer Park he also taught school. In 1901 he was called to Bethlehem Congregation, Cleveland, Ohio, in what was then Glenville Township. He was installed on May 5 in a service held at St. Paul's Church by Pastor Paul Schwan. Under his leadership the congregation grew from the small band holding services in the Glenville Town Hall to a flourishing congregation worshiping in a beautiful brick church edifice. In the early years he also served the parishes of Painesville and Northfield, Ohio.

On July 30, 1944, Bethlehem Congregation observed his fiftieth anniversary in the ministry with services in the morning and afternoon. On Nov. 15, 1944, Pastor and Mrs. Kleinhans celebrated their golden wedding anniversary.

During his pastorate at Bethlehem he also served as chairman of the Cleveland Lutheran City Mission Society, chairman of the Mission Board of the Central District, and also as First and Second Vice-President of the Central District.

The departed served in the active ministry for over 51 years, 44 of these as pastor of Bethlehem Congregation. When in the fall of 1944 he desired to retire from the active ministry, the congregation called the undersigned as his successor, retaining, however, the deceased as associate pastor. He became seriously ill shortly after Trinity Sunday, 1945. He is survived by his beloved wife, Amanda, and his four children.

Funeral services were held on Aug. 6 in Bethlehem Church. The Rev. J. H. Meyer spoke on Psalm 4:8 and the undersigned on Matt. 25:21. Pastors A. W. Hinz and W. H. Storm served as liturgists. The Rev. J. H. Meyer, representing Pres. W. F. Lichtsinn, spoke in behalf of the Central District, and the Rev. R. P. Oelschlaeger as the representative of the Cleveland Pastoral Conference. The undersigned officiated during a brief service for the family, prior to the church service, and also at the grave in the Lutheran Cemetery, Cleveland.

L. E. ALBRECHT

Music

Reviewed by Walter Buszin

The Polyphonic Art of Organ Playing on Three Manuals and Pedal. By Joseph Bonnet. Price, 75 cents.

By the death of Joseph Bonnet, last year, the organ world lost one of its finest and best-equipped performers and editors. In the opus under consideration the eminent French organist illustrates the art of organ playing not through the medium of words and statements, but through the use of music itself, for the performance of which such helps as indications of fingering, change of manuals, and registration are provided. Although the registration indicated clearly calls for a baroque organ, an able organist will know what to do even if there are in his organ no five-rank cornet or eight-foot quintaton and cromorna, since substitutions are offered by the editor. Very little phrasing is indicated. The compositions included are a Quatuor by Louis Marchand, the clever and highly talented musician who absconded rather than enter an arranged contest with Bach, and three chorale preludes by Bach (Liebster Jesu, wir sind hier; Hilf Gott, dass mir's gelinge; O Lamm Gottes, unschuldig). We urge particularly our more advanced organists to make a study of this volume.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Installed:

Sun. after Christmas (Dec. 31, 1944): *Cand. Enrique Hoapp* in the congregation at Hurlingham, Buenos Aires, Argentina, and in the mission at Villa Ballaster, Buenos Aires, Argentina, by Pres. S. H. Beckmann. — *Cand. Pedro Schneider* in the parish Alem Misiones, Argentina, by O. H. Moll. — New Year's Day (Jan. 1): *Cand. Gustavo Dirr* in the congregation at Mar del Plata, Buenos Aires, Argentina, and in Necochea, Buenos Aires, Argentina, on the following day by A. T. Kramer. — 1. Sun. p. Epiph. (Jan. 7): *Cand. Eduardo Heidel* in the mission at Formosa, Argentina, by S. Kerps. — *Cand. David Dieterle* in Christ Congregation, Monte Carlo, Misiones, Argentina, by Vernon H. Harley. — 10. Sun. p. Trin. (Aug. 5): *Cand. Arthur W. Meyer* in Trinity Congregation, Davenport, Iowa, by Walter C. Meyer. — *Cand. Edward O. Williams* in Redeemer Congregation, New London, Conn., and in Trinity Congregation, Westerly, R. I., by H. D. Wehmeyer.

Installed:

Pastors: 2. Sun. p. Epiph. (Jan. 14): *O. H. Moll* in Trinity Congregation, Colonia Merou, Crespo, Entre Rios, and in the congregation in Colonia Quebracho, Crespo, Entre Rios, Argentina, by Luis Martin. — 6. Sun. p. Trin. (July 8): *R. Weiland* in Immanuel Congregation, Albany, Oreg., by H. W. Gross. — 7. Sun. p. Trin. (July 15): *Arthur P. H. Koehler* in Salem Congregation, near Hufsmith, Tex., by A. C. Diers. — 8. Sun. p. Trin. (July 22): *Eric V. G. Holstein* in St. Paul's Congregation, Schaller, Iowa, by Fred A. Elze. — *C. F. Nitz* in Our Savior Congregation, Portland, Oreg., by H. J. Trinklein. — *Herbert W. Schaan* in St. Paul's Congregation, Oliver, B. C., Can., by Walter Wachlin. — 9. Sun. p. Trin. (July 29): *K. C. Weinrich* in Zion Congregation near Altamont, Ill., by M. J. Naumann. — *O. E. Weiss* in St. Paul's Congregation, Webster City, Iowa, by Daryl Schmidt. 10. Sun. p. Trin. (Aug. 5): *Gordon E. Behnke* in St. John's Congregation, Bradford, and in St. John's Congregation, Weber, Minn., by Arthur Klemp. — *Herman E. Hiegert* in Trinity Congregation, Albany, Tex., by G. A. Obenhaus. — *H. H. Kirschmann* in Immanuel Congregation, Iowa Falls, Iowa, by B. W. Bruch. — *W. A. Steil* in Zion Congregation, Flagler, Colo., by Herman H. Heine. — *E. P. Weber* in St. James Church, La Fayette, Ind., as student pastor by W. C. Birkner.

Teachers: 5. Sun. p. Trin. (July 1): *D. J. Ernst* in First Congregation, Buffalo, and in Christ Congregation, Oconto, Nebr., by D. F. Luebke. — 7. Sun. p. Trin. (July 15): *Paul J. Grass* in Redeemer Congregation, Racine, Wis., by M. W. Albrecht. — *Arthur Schoennauer* in Trinity Congregation, Seattle, Wash., by E. F. Schwidder. — 8. Sun. p. Trin. (July 22): *H. L. Franzen* in Trinity Congregation, Peoria, Ill., by R. Brenner. — *H. W. Osiek* in St. Luke's Congregation, Cleveland, Ohio, by G. R. Naumann. — *W. G. Richter* in St. Luke's Congregation, Cleveland, Ohio, by G. R. Naumann. — 9. Sun. p. Trin. (July 29): *Hilman A. Buerger* in Immanuel Congregation, Baltimore, Md., by E. A. Cassens. — *H. Eugene Burger* in Immanuel Congregation, Alexandria, Va., by Willner D. Mensing. — *Cand. Ernst R. Ebert* in Zion Congregation, Summit, Ill., by A. H. Lange. — *A. G. Kuntz* in Emmaus Congregation, Alhambra, Calif., by G. H. Hillmer. — *George A. Zehnder* in Immanuel Congregation, Baltimore, Md., by E. A. Cassens. — 10. Sun. p. Trin. (Aug. 5): *George H. Pingel* in Immanuel Congregation, Marshfield, Wis., by G. M. Krueger.

Dedications

Dedicated to the service of God:

Churches: 5. Sun. p. Trin. (July 1): The new Church of Trinity Congregation, *Inglis, Man., Can.* (K. K. Hill). — 8. Sun. p. Trin. (July 22): The new Chapel of First Congregation, *Algonac, Mich.* (E. W. Schade). — 9. Sun. p. Trin. (July 29): The new church of St. Paul's Congregation, *Bowen, Ill.* (J. R. Westphal).

Organs: 2. Sun. p. Trin. (June 10): The new pipe organ of St. Michael's Congregation, *Little Valley, N. Y.* (H. W. Sander). — 4. Sun. p. Trin. (June 24): The new pipe organ of Trinity Congregation, *Jackson, Mich.* (O. M. Riedel). — 5. Sun. p. Trin. (July 1): The new pipe organ of Zion Congregation, *Geneva, N. Y.* (W. B. Schuldt). — 6. Sun. p. Trin. (July 8): The new pipe organ of Emmaus Congregation, *Indianapolis, Ind.* (H. L. Krueckeberg).

Anniversaries

The following congregations celebrated anniversaries:

Jub. Sun. (Apr. 22): Christ Congregation, *Los Angeles, Calif.* (Walter E. Niermann), the 40th. — 1. Sun. p. Trin. (June 3): Immanuel Congregation, *Litchfield, Nebr.* (M. Elmshauser), the 50th. — 6. Sun. p. Trin. (July 8): Trinity Congregation, *Phillips, Wis.* (Paul W. Hahn), the 60th. — 7. Sun. p. Trin. (July 15): Salem Congregation, *Chandlerville,* Ill. (Wm. Wudel), the 75th of its organization and the 50th of the dedication of the church.

Conference Meetings

Pastors':

North Park Region, Sept. 18 (10 A. M.), 19, meets in Tenstrike, Minn. The Hymn in the Service: L. W. Koehler. The Samaritans: A. Koslowsky. The Pastor and His Young People: M. Wenzel. Comparison of Modern Biblical Translations: C. Nissen. Mixed Marriages: E. Schuett. The Layman in Church Work: T. Janzow. The Christian Home: F. Parduhn. Ex. 3:1-14: T. Schubkegel. Pastoral Communion service: J. W. Stehr (O. Sylwester, C. D. Uetzmann).

M. H. WENZEL, *Sec.*

Head-of-the-Lakes, Sept. 11 (2 P. M.)—13 (noon), Cohasset, Minn. Sermon: R. Branstad (H. Hoffman). Communion address: E. Roth (T. Raedeke). Presence or absence to *pastor loci,* T. Raedeke. R. A. BRAMMER, *Sec.*

Synodical Convention

The Central Illinois District of Synod will meet Oct. 7—11 in Quincy, Ill. The opening service will be held at St. James Church, Titus Lang, pastor, Sunday, Oct. 7, at 8 P. M. The sessions will be held at the same Church. Dr. A. Brunn will represent the President and preach the opening sermon. The essay, "Eternal Life," will be presented by Pastor E. C. E. Pautsch of Athens, Ill. Announcements, accompanied by $5 per person, must be in the hands of Pastor Titus Lang, 723 S. 8th St., by September 15. Committees have been announced by the President in the District Supplement; reports, etc., will be mailed out by him in the near future. Registration cards have been sent to all members known to the secretary a few weeks ago.

EMIL WEGEHAUPT, *Secretary*

The Fiscal Conference

will meet Sept. 18—20 at Concordia Publishing House, St. Louis, Mo. Hotel reservations will be made upon request. Please register prior to Sept. 8.

L. MEYER, *Secretary*

Educational Institutions

Concordia College, Edmonton, Alta., will open its twenty-fifth school year Wednesday, Sept. 19. The high school course begins with Grade 10 and is accredited by the Department of Education in the province of Alberta. The chief purpose of this school is to prepare young men for the study of theology at St. Louis, Mo. It also offers a general education to such boys and girls as wish to prepare for normal entrance or university matriculation. Cost of board is $150 for the school year, and the registration fee is $10. Tuition fees for all who do not prepare for service in our Synod are $1 per credit—about $35 to $40 per year. Further information is given in the college catalog, which will be cheerfully furnished upon request. Address all communications to the principal of the school,

REV. A. H. SCHWERMANN
Concordia College, Edmonton, Alta.

The Detroit Lutheran High School will open for its second year on Sept. 5 at 10 A. M. The eleventh year has been added, and instruction is offered in all academic and commercial branches. Tuition is $150 per year, $90 for members of the Synodical Conference; $70 for members of affiliated congregations. For information and application blanks write to —

DR. E. W. ANDERSON, *Supt.*
1000 W. Grand Blvd.

Bethany Lutheran College and High School, Mankato, Minn., organized as a four-year junior college, with grades nine and ten as preparatory, offers the following curricula: Liberal Arts, Prelaw, Terminal; Premedical and Predental; Pretheological; Pre-engineering; Science; Normal; Prenursing or Predeaconess; Parish Worker; Commercial; Music.

Cost for tuition, board, room, usual fees, $350 per year. Bethany invites recommended young men and women from any of the synods of the Synodical Conference. Registration day, Tuesday, Sept. 4.

For catalog and other information write —

OFFICE OF REGISTRAR
BETHANY LUTHERAN COLLEGE
Mankato, Minn.

Election Result

Rev. C. W. Berner having declined the call as Secretary of Adult Education, Synod's Board for Parish Education on Aug. 10 elected *Rev. Oscar E. Feucht* of Kansas City, Mo.

BOARD FOR PARISH EDUCATION
L. J. DIERKER, *Secretary*

Call for Candidates for the Office of President of Concordia College, Fort Wayne, Indiana

Since President Ottomar Krueger has accepted a call as Pastor of Zion Evangelical Lutheran Church, Akron, Ohio, the local Board of Control with the approval of the Board of Directors herewith requests the congregations of Synod to nominate suitable candidates for the office of president of the College.

The man to be called will be expected to teach Religion and to assume all the duties incumbent upon the office of president.

Nominations with the characterizations of the candidates should be sent not later than Sept. 14 to

THE BOARD OF CONTROL
PAUL L. DANNENFELDT, *Secretary*
2313 South Hanna St.
Fort Wayne 5, Ind.

All correspondence usually addressed to the office of the president of Concordia College should be forwarded to

PROF. HERB. G. BREDEMEIER
1 West Lane
Concordia College
Fort Wayne 4, Ind.

Call for Nominations

Authorized by Synod's Board of Directors, the Board of Control of Concordia Seminary in Buenos Aires, Argentina, herewith requests the congregations of Synod to nominate candidates for the third professorship at Concordia Seminary in Buenos Aires. The professor to be elected is to instruct in theological and secunda-prima branches through the medium of the German and Spanish languages.

All nominations in North America should be in the hands of the secretary of the Board of Missions for South America, Rev. C. F. Lehenbauer, R. 1, Nokomis, Ill., not later than Oct. 15.

S. H. BECKMANN, *President, Argentina District*

Additional Nominations for the Presidency of our Buenos Aires Seminary

Rev. S. H. Beckmann, Villa Ballester, Argentina, by St. Paul's Congregation, Concordia, Mo.

Rev. E. J. Keller, San Antonio, Tex., by Trinity Congregation, Riesel, Tex.

Prof. Fr. Lange, Crespo, Argentina, by St. John's Congregation, New Minden, Ill.; St. John's Congregation, Chicago, Ill.

Rev. Fr. Riedel, Otter Creek, N. Dak., by Zion Congregation, Bismarck, N. Dak.

The Board of Missions for South America will meet on Aug. 24. Any correspondence in regard to any of the above nominees should reach the undersigned not later than Aug. 23.

C. F. LEHENBAUER, *Secretary,*
BOARD OF MISSIONS FOR SOUTH AMERICA

Additional Nomination Chair of Latin and Greek, Bronxville

Rev. Martin H. Scharlemann, Ph. D., proposed by Trinity Congregation, Schenectady, N. Y.

L. S. WAGNER, *Secretary,*
219-10 101st Ave.,
Queens Village 9, N. Y.

Announcements

Synod's Board for Home Missions in Europe has requested one of its members, Pastor L. T. Buchheimer, to make a survey of European church conditions for the Board. Grace Church of New York has granted Pastor Buchheimer a year's leave of absence to make his investigation. He will contact our Free Church brethren and recommend to the Board avenues and opportunities for mission expansion in Europe.

BOARD FOR HOME MISSIONS IN EUROPE
AUG. F. BOBZIN, *Chairman*

At the end of November River Forest will graduate approximately twelve men and two women. A few students will also be available for supply work. Calls for men and applications for women graduates as well as supply students should be sent to the District Presidents not later than Oct. 10. Application blanks for women graduates and for supply students must be obtained from the District Presidents. The Presidents will forward all calls and applications to the School Office, 3558 S. Jefferson Ave., St. Louis 18, Mo., for registration by Oct. 15.

W. F. LICHTSINN,
Chairman of the College of Presidents

Since Prof. Erhardt Essig, Fort Wayne, Ind., declined the call extended to him, the Board of Electors, duly assembled Aug. 14, at Concordia, Mo., has now called *Prof. Albert E. Meyer*, Bronxville, N. Y.

WM. O. SCHMIDT, *Secretary*
Board of Control
St. Paul's College

July Contributions Sent Direct to the Treasurer

(Because of their great number, Army and Navy receipts and Peace Thankoffering receipts will not be *publicly* acknowledged)

Lotte Berndt, Prisoners of War, $2.00. Katherine Steinike, Blind Missions, 1.00. N. N., Wisconsin, India Missions, 5.00; China Missions 5.00; Africa Missions 5.00. N. N., Wisconsin, Army and Navy, 25.00; Church Extension Fund 25.00. Per CPH: Mrs. Paul L. Sammons, Missions, .75. Per Rev. Walter Loretz: Sundry Donors in Memory of Rev. Ernst F. Mueller, Pension Contingent Fund, 28.00. Per Dr. F. C. Streufert: Mrs. Pinz, Mexican City Chapel, 10.00. Per H. A. Kriefall: F. P. Kruse in Memory of Wife, Budget Treasury, 5.00. Per Foreign Mission Office: Mrs. Matilda D. Zeitz, India Students, 400.00; China Missions 400.00; African Missions 200.00. St. Peter's Branch S. S., Arlington Heights, Ill., Orphanage, China, 19.25. Mr. and Mrs. John Perko, Chinese Orphans, 22.00. Christ Church Missionary Circle, Washington, D. C., Bible Woman, India, 25.00. Mrs. G. J. Mueller, Missionary Paul R. Martens, China, 50.00. Zion Mission Society, Palmyra, Mo., India High School, 10.00. Our Redeemer S. S., Oakland, Calif., Vicar Ch'en, China, 5.00. Schumanns in Memory of August Schumann, China Orphanage, 3.00. Trinity S. S., Lincoln, Nebr., Boarding School Student, India, 10.00.

Legacies and Bequests: Carrie E. Bollersler $450.00. Henry Heidemann 1,900.00. Rev. S. Meeske 2,600.00. Helena A. Horst 500.00.

W. H. SCHLUETER, Treas.

Changes of Address

Rev. G. E. Behnke, R. 3, North Branch, Minn.
Rev. P. G. Breuer, 15 Rose Ave., Glen Cove, N. Y.
Rev. E. B. Glabe, 910 Builders Exchange, Minneapolis 2, Minn.
Rev. G. C. Hattendorf, Scott City, Kans.
Rev. Erwin H. Heidorn, Church Road, Bensenville, Ill.
Rev. Herman E. Hiegert, Albany, Tex.
Rev. F. W. Janzow, 225 N. Western Ave., St. Paul 3, Minn.
Rev. Edgard Krieser, Papagaios Novos, Via Palmeira, Parana, Brazil.
Rev. Ottomar Krueger, M. A., 522 Moreley Ave., Akron, Ohio.
Rev. H. C. Lehenbauer, R. 2, Thomasboro, Ill.
Rev. Elmer F. Muhly, 2520 Simpson Ave., Aberdeen, Wash.
Rev. E. H. Pittelko, R. 2, Hinsdale, Ill.
Rev. C. F. Rittmann, *P. em.*, 1820 Montana St., Apt. 10, El Paso, Tex.
Rev. Carl H. Roschke, 2225 E. Gregory Blvd., Kansas City 5, Mo.
Rev. R. D. Sandmann, 72 S. 18th St., Pittsburgh 3, Pa.
Rev. E. W. Schade, Centerville, Mich.
Rev. P. A. Schmidtke, 210 S. Locust, Stockton 42, Calif.
Rev. H. A. Schroeder, *P. em.*, 1012 W. Church St., Champaign, Ill.
Rev. Luther E. Schwartzkopf, Box 37, Bishop, Calif.
Rev. Victor M. Selle, 2811 N. 23d St., Milwaukee 6, Wis.
Rev. John G. Steinhoff, 4415 N. Winchester Ave., Chicago 40, Ill.
Rev. E. P. Weber, 131 S. Pierce St., La Fayette, Ind.
Rev. O. E. Weiss, 804 Bank St., Webster City, Iowa.
Rev. W. H. Werling, 266 S. Richardson Ave., Columbus, Ohio.
Rev. D. J. O. Westheim, R. 4, Box 433 B, Santa Cruz, Calif.
Rev. Wm. J. Wollenburg, 2200 Missouri Ave., St. Louis 4, Mo.
Rev. Charles G. Zeisser, 3925 Miller Ave., Detroit 11, Mich.
C. B. Brose, 2611 Dupont Ave., N., Minneapolis, Minn.
Wm. Denninger, 117 E. Franklin St., Portage, Wis.
G. F. Duensing, 3069 Lock St., Chicago 8, Ill.
Ernest R. Ebert, 3230 Sunnyside Ave., Brookfield, Ill.
T. M. Goehring, 3298 Carter, Detroit 6, Mich.
Carl Halter, 427 N. Kenilworth, Oak Park, Ill.
Kenneth A. Hufnagel, 1541 Root St., Flint 4, Mich.
L. W. Klitzke, 225½ E. Lewis St., Fort Wayne 2, Ind.
A. L. Miller, 3019 W. 55th St., Chicago 32, Ill.
H. W. Osiek, 1444 Owega Ave., Lakewood 7, Ohio.
E. C. Roth, 3536 Christopher Lane, Overland 14, Mo.
E. W. Scheer, 626 S. 13th St., Lincoln 2, Nebr.
Arthur W. Scheiwe, 611 W. Main, Waynesboro, Va.
Edw. H. Singer, 3038 Bracken Rd., Cincinnati 11, Ohio.
Herman J. Speckhard, 2549 N. 11th St., Milwaukee 6, Wis.
O. L. Stahlke, Glencoe, Minn.
Arthur L. Witt, 308 S. Oak St., Kendallville, Ind.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

To Sign or Not To Sign

By F. E. MAYER, D. D.

Have you ever read the contract which a Protestant must sign if he wishes to marry a Catholic? If not, write for your copy of this booklet and read that contract! See if you don't agree with Dr. Mayer as he demonstrates on page after page that such a contract is (1) Unfair, (2) Anti-Scriptural, and (3) Unchristian. These are the three charges which Dr. Mayer makes — and proves!

Parents will want to place this booklet into the hands of their teen-age children. Pastors will find it invaluable for discussion with their societies and for a handy guide in their personal counseling. Walther League societies will find a discussion of these pages of great interest and value.

Ideal for general distribution on high school and college campuses. Demands an important place in your congregation's tract rack. Attractive cover, printed in green and black. 24 pages, 3½×5¾. Price, per copy, 10 cents. Discount in quantities.

Other Books

FOR YOUNG PEOPLE

FOR BETTER, NOT FOR WORSE. By Dr. Walter A. Maier. 598 pages devoted to a frank discussion of the problems of courtship, marriage, and the Christian home. $2.50.

GOD, SAVE THE HOME! By W. E. Schuette, D. D. Intended primarily for prospective homemakers. Short, popular, to the point. Lends itself to group discussion. 72 pages. 60 cents.

THE CHRISTIAN BOY'S PROBLEMS. By Bertrand Williams. Heart-to-heart talks with the junior adolescent. A book you can place into the hands of your son with confidence. 78 pages. 75 cents.

THE CHRISTIAN GIRL'S PROBLEMS. By Bertrand Williams. Common-sense instruction for the young Christian of junior adolescent age. Belongs on the bookshelf of every family with adolescent girls. 79 pages. 75 cents.

USE THIS CONVENIENT COUPON!

For the enclosed $..... please send me ..... copies of TO SIGN OR NOT TO SIGN and ..... copies of .....

.....

Name .....

Address .....

City ..... State .....

LW 4518

CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis 18, Mo.